

# THE ANTI-SLAVERY BUGLE.

## Miscellaneous.

### REPLY TO R. L. ALEXANDER.

ANGOLA, Feb. 16th, 1856.

I send a few lines in reply to R. L. Alexander which may not be so demonstrative or conclusive as desirable, but will show some of the considerations which led me to write as I did. I believe the human spirit to have been so formed that through a faith prompting work, it can remove mountains. The spirit moves first, then matter, it passes through and overcomes matter. We know not of the limits set to its action because we have not seen the fully educated and developed individual.

The fact is well established that the fixed determined gas of man will cover the ferocious spirit of the wild beast. Is it not because of the power of that essence, which uses the eye as an instrument? If my friend in the room wishes me to read aloud, and ignorant of his thought, I still feel the must, and comply with his unexpressed wish, it strikes me as the direct action of mind on mind, without the medium of language, and frequent experiments of this kind are too successful to be considered mere accidents. I have been with persons who treated me with kindly respect, and yet without a human cause have felt myself the object of unpleasant reflections, and frequently learn afterward that my sensibility have not existed without cause. I am strongly repelled from the presence of a silently angry person, and often find myself conscious of their thought at the moment. How often two persons in company think and are about to speak the same thing together. By examination we shall sometimes find that it has occurred to one, aside from the usual train of suggestion, which is the common chain of thought.

Does the wise man disseminate no influence aside from his words and deeds? I well remember how gladly, many years ago, I sought the room of a friend distinguished by unusual intelligence and amiability, to write my compositions remarking at the time, that there was inspiration in his silent presence, and I am aware that, that same unexpressed influence left its impress upon me and has mingled with the effect which I may have produced on those with whom I have since mingled. I can't demonstrate it, but I know it by the frequent reference I have made to it in efforts at self-culture.

The peculiarities of this sphere, which surrounds every person is, I think, quickly appreciated by little children who have not yet learned to modify their intuitive perceptions by the exercise of reason. It is an axiom among observers that the exercise of a certain faculty or disposition by one person will waken its like in those around him. For myself, I know that the presence of a silent angry person will rouse my combative while the presence of an intellectual person gives more activity to my thoughts than would merely follow from the few words spoken. The more powerful the mind the more marked the effect. I believe, therefore that the wise and eloquent man aside from word or example, carry with them an unseen and effective power which by transmission produces an unceasing chain of effects. In this connection it may be remarked that in an interested audience it is not the attentive eyes, on the cheeks alone, which give inspiration to the speaker.—There is a strong tide of similar thought and acquiescing will, which being concentrated upon him gives wings to his thoughts and flow to his emotions.

When one friend concentrates his mind upon a thought and projects it, so to speak, to the mind of another, far away, his thoughts may be repeated. Such experiments have been performed and verified by notes and correspondence. I have no other way of accounting for many facts of my individual life. An acquaintance once said, "I believe the time will come when the laws of mind will be so understood that one sitting here may convey his thoughts direct to a friend who is in the same plane of thought and affection in London at any hour which they may agree upon. The winds of time have blown upon some few straws, which point toward such a fact. If it ever becomes understood as a general possibility, may it not be made the instrument of a great moral power?"

I know nothing of the modes' operandi of these matters. It might be made a profitable subject of investigation. Perhaps, before mind, space is annihilated, perhaps there is a medium surrounding the earth, which transmits nerve power, as air does sound. In my ignorance I still have as a jangle the precious privilege of guessing.

As regards the next point, Mrs. F. a woman of cultivated and well balanced mind, sees distinctly, and under circumstances, which would preclude imagination and optical illusion, the form of her deceased child. Her vision is often unbidden for, when she sees forms about her and describes them to strangers who unexpectedly recognize the portrait of some friend. The statements of many persons of veracity, concerning these things, are entitled to belief. It makes nothing clearer to say that the seer of such forms is clairvoyant to read the past knowledge, and half-forgotten memories of those around. Such things are seen in solitude vivid and unexpected. This I say from what I have heard, I speak from what I know. I have been started by the consciousness that spirits were by me, and often delighted and calmed by new thoughts and ideas which came to me out of the usual course of suggestion. But the evidence which may satisfy me is no proof to another. Seek and ye shall find if such things be.

The last question to be answered is in regard to the reformer. In this world when persons enter as leaders upon a contest of general interest, either with arms, words, or the pen, many others are led by their sympathies in regard to the object contended for, to give their aid to those who fight the battle. Being satisfied that life continues beyond this first home, and knowing no reason why those laws to which mind is here subject, should not ever in essence rule it, I concluded that those who were engaged for a truth would attract those of another world, who have once dwelt here, and have here striven for the same truth. The law regarding the silent transmission of thought if it exists, cannot be annulled, and they will inspire him.—With these premises I made an affirmation, which by some must be called merely "supposable" because they are not prepared to admit those premises.

Yours for truth,

A. E. L. R.

For the Anti-Slavery Bugle.

### DISCUSSION.

PERKINS, Mercer Co. Pa.

Jan. 25, 1856.

Mr. Editor.—For some months past a Methodist preacher by the name of Kingsley, has been particularly denunciatory of that portion of our community, called by the church, "Infidels." Some

time ago, he consented to discuss the "Bible question" at length, if we would produce an opponent. He affirming the superhuman origin and divine authenticity of the Bible. Accordingly Mr. W. W. Walker of New Bedford was engaged to meet him, and on the 21st inst. they met, and Mr. Kingsley proposed the following resolutions, as embodying the points in dispute, and with the expressed mutual understanding, that they embraced the whole question at issue, between the so-called Infidel, and the orthodox party of community, viz:

Resolved, 1st. That the Bible contains a full and perfect revelation, of the will of God to man.

2nd. That the revelation of the will of God contained in the Bible is of superhuman origin and divinely authenticated.

After Mr. Kingsley had spent one hour professionally in defense of the resolutions, Mr. Walker commenced a demonstration of the fact that the Bible not only did not contain a "full and perfect revelation of God's will," but actually taught doctrines and sanctioned practices in direct opposition thereto. Scarcely had he commenced his argument when he was called to order by his opponent! An appeal being made to the moderators the orthodox majority decided that Mr. Walker had no right according to the question to adduce anything in disproof of the alleged perfection of the Bible! To this decision they adhered. Whereupon Mr. Walker stated that he had come by invitation 30 miles to defend the usual Infidel ground in relation to the Bible and he considered the conduct of the friends of the Bible in this matter as a gross deception and outrage upon him and then challenged any person to meet him on the true issue, before the public and pledged himself to prove that the Bible taught bad morality, false history, &c. &c. And though it was urged upon Mr. Kingsley by his religious brethren as his solemn duty to defend the Bible and stated that his refusal would be deemed a cowardly admission of his inability to do so, he declined the task and stated plainly in defense of his conduct that he did not believe the Bible perfect and free from errors himself! Thus declaring himself Infidel to parts of the book. Yet he will no doubt continue to denounce and ridicule Infidelity.

Yours for truth and right,

ISAAC PRUDEN.

### HOPE EVER.

BY WM. AUGUSTUS CROFT.

There's a silver lining to every cloud.—Mrs. EMERSON.  
When love's fondest token  
Shall perish unblest,  
When kind words are spoken,  
But spoken in jest;  
When smiles are fewest,  
And pleasures seem past,  
And friends you thought truest,  
Are fickle at last;

Consider! Love's beacon may gladden your sight;  
Remember! Each cloud has a lining of light!

As the song of the thrush  
To the dungeon is borne,  
As the sun-glances blush  
On the cheek of the morn,  
So let's love our friends  
Through fortune and fall,  
Yes—folies and all!

Be gentle! Will becom the erring ones right;  
Be hopeful! Each cloud has a lining of light!

What if some stars of morning  
Do fall from on high!  
Millions yet are adorning  
The brow of the sky;  
E'en the fallen are brought  
To the sea's crystal caves,  
And their sweet smiles are caught  
In a mirror of waves!

Fear never! Some star will illumine your night;  
Hope ever! Each cloud has a lining of light!

As the coral reefs, drifting  
Where waters flash bright,  
Keep lifting, and lifting  
Their gems to the light,  
So love, truth, devotion,  
And sweet coral smiles,  
On the crest of life's ocean  
Keep building their isle!

Look forward! A promising future is bright;  
Look starward! Each cloud has a lining of light!

—Ballou's Pictorial.

### "A NIGHT SCENE IN LONDON."

Under this heading Mr. Dickens describes, in *Household Words*, what he witnessed one night outside the Whitechapel workhouse:

"On the 6th of last November, I, the conductor of the journal, accompanied by a friend, known to the public, accidentally strayed into Whitechapel. It was a miserable evening; very dark, very muddy, and raining hard. There are many very slight things in that part of London, and it has been well known to me in most of its aspects for many years. We had forgotten the mud and rain in slowly walking along and looking about us, when we found ourselves, at eight o'clock before the workhouse. Crouched against the wall of the workhouse, in the dark street, on the muddy pavement-stone, with the rain raining upon them, were five bundles of rags. They were motionless, and had no resemblance to the human form. Five great beehives covered with rags—five dead bodies taken out of graves, tied neck and heels, and covered with rags—would have looked like those bundles upon which the rain poured down in the public street.

"What is this?" said my companion: "what is this?" "Some miserable people shut out of the casual wards, I think," said I. (Mr. Dickens then describes his inquiries in the workhouse. He found that the women were shut out simply because the nearest workhouse door, and I touched it. No movement replying, I gently shook it. The rags began to slowly stirred within, and by little and little a head was unshrouded—the head of a young woman of three or four and twenty, as I should judge, gaunt with want, and foul with dirt, but not naturally ugly. "Tell us," said I, stopping down, "why are you lying here?" "Because I can't get into the workhouse," she spoke in a faint, dull way, and had no curiosity or interest left. She looked drearily at the black sky and the falling rain, but never looked at me or my companion.

"Were you here last night?" "Yes! all last night, and the night before too." "Do you know any of these people?" "I know her next but one," she was last night, and she told me she came out of Essex. I don't know no more of her." "You were here all last night, but you have not been here all day?" "No, not all day." "Where have you had to eat?" "Nothing." "Come, said I, "think a little. You are tired and have been asleep, and do not quite consider what you are saying to us. You have had something to eat to-day. Come! look at it." "No, I haven't. Nothing but such bits as I could pick up about the market. Why look at me!" She bared her neck, and I covered it up again. "If you had a shilling to get some supper and a lodging, should you know where to get it?" "Yes, I could do that." "For God's sake get it!"

"I put the money into her hand, and she feverishly rose and went away. She never thanked me, never

looked at me, melted away into the miserable night, in the strangest manner I ever saw. I have seen many strange things, but not one that has left a deeper impression on my memory than this. It is an impressive way in which went out leap of misery took that piece of money and was lost. One by one I spoke to all the five. In every one interest and curiosity were as extinct as the first. They went as they came. No one made any sort of profession or complaint, no one cared to look at me, no one thanked me.

### WATER CISTERNS.

Every farmhouse, yes, every dwelling, needs its cisterns all well and put in the place now and then or two in every yard, for the purpose of supplying water pure and fresh to stock, in the dry season. This is a matter too little thought of, or scarcely thought of at all. Water in abundance always the stock, as farmers might be thus supplied at a very small cost. We know many farmers, who during the drought of the last season, were obliged to drive their animals miles to running water, daily for weeks; while if they had previously constructed simple cisterns near their barns they would have overcome the emergency, and saved in pocket and patience.

We have heard several inquiries of late, respecting the manner of constructing cisterns, the quantity of cement required, the rule for determining the number of barrels of cement to be used, and so on. The modes of construction are simple. In clay soils the earth has only to be excavated and cement or water line mortar, put directly upon the earth. When made in this way, the cistern should always be circular, and of given size will hold, and so on. The modes of construction are simple. In clay soils the earth has only to be excavated and cement or water line mortar, put directly upon the earth. When made in this way, the cistern should always be circular, and of given size will hold, and so on. The modes of construction are simple. In clay soils the earth has only to be excavated and cement or water line mortar, put directly upon the earth. When made in this way, the cistern should always be circular, and of given size will hold, and so on. The modes of construction are simple. 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